Regd. No. L 7676

The TAHRIK-i-JADID

Digitized by Khilafat Library Rabwah

Tabuk 1350 A. H. ❁ Rajab 1391 H. S. ❁ September 1971 C. E.

— Editor : NASEEM SAIFI —

Dr. Mohammad Aslam Jahangiri

is addressing the audience on the occasion of the formal opening of his Dispensary in SIERRA LEONE.

اپنی احمدیہ ڈسپنسری کے افتتاح کے موقعہ پر مکرم ڈاکٹر محمد اسلم صاحب جہانگیری حاضرین کو یقین دہانی کرا رہے ہیں کہ وہ ان کی خدمت کرنے میں کوئی دقیقہ اٹھا نہ رکھیں گے

اپنے لاڈلے کے درخشاں مستقبل کے لئے...

Digitized by Khilafat Library Rabwah

بچپن کی اپنائی ہوئی عادتیں ہمیشہ کے لئے نقش ہو جاتی ہیں۔
اس لئے ہمیشہ اپنے بچے کو ایسے سبق دیجئے جو آئندہ اس کے لئے ترقی اور
کامیابی کا باعث بنیں۔
بہتر مستقبل کے لئے اپنے بچے کا سیونگز اکاؤنٹ UBL میں
کھلوائیے اور بچت کا سنہری سبق دیجئے۔

پاکستان میں ۵۰۰ سے زائد شاخیں۔ بیرونی شاخیں:۔ لندن، برمنگھم، شیفیلڈ، بریڈفورڈ، بحرین، العین، ابوظہبی اور دوبئی۔
لبنان اور سوئٹزرلینڈ میں ذیلی ادارے۔ کراچی، ڈھاکہ اور راولپنڈی میں کمپیوٹر بیورو۔ لاہور اور چٹاگانگ میں سٹاریات کے مخصوص مراکز۔
دی یونین بینک لمیٹڈ — یونائیٹڈ بینک کا ایک ذیلی ادارہ۔

یونائیٹڈ بینک لمیٹڈ

UBL

بسم الله الرحمن الرحيم

MONTHLY

Tahrik-i-Jadid

RABWAH

Vol. VII | September 1971 | No. 9

Digitized by Khilafat Library Rabwah

MALFOOZAT

MAN IS MORTAL

The Promised Messiah, peace be on him, says:

It is always the hopes that a person cherishes that make him hard-hearted. The prophets are quite different. All the prophets have been such that in the evening they did not cherish the hope of witnessing the next morning and in the morning they never expected to live till the evening of that day. Unless a man realises that he is mortal he cannot cut himself off from those others than God, and he loses his life in the sorrow for this world.

No body knows when death will come; it comes all of a sudden. In fact were anyone to think over it, he would find that the pelf and power of the world are all baseless and transitory. He has to go from this world empty handed. What can give him real joy is his love for God—this is also what can restrain him from sins. Although it is very easy to say-and almost every body says-that he loves God—but in actual fact it is a difficult thing to do.

Look at a shop keeper: he weighs less while selling his goods, but recites so melodiously the mystical poems that others take him to be a Godly person. In such cases though the tongue utters the words, the heart belies the tongue.

(Malfoozat Vol VI, Page 150)

Printed at the Nusrat Art Press, Rabwah, and published by Abdul Latif Khan for Tahrik-i-Jadid Anjuman Ahmadiyya Pakistan, Rabwah.

From Hazrat's Talks

Digitized by Khilafat Library Rabwah

Talking about the Nusrat Jahan Reserve Fund, Hazrat Khalifatul-Masih III is reported to have said at Islamabad (where he is staying for a change of climate) that the Nusrat Jahan Leap Forward Scheme is revolutionising life in West Africa. Our country is not financially strong enough to grant us Foreign Exchange to the extent that we need for our increasing needs and expanding work. God therefore has made very satisfactory arrangements for the supply of required funds. England is sharing the major portion of the burden. Although the Jamaat there is not very big, it has promised to pay 50,000 pounds out of which 22/23 thousand pounds have already been paid. They are doing all this despite the fact that the members have not been fully trained for financial sacrifices.

Huzur further said "Wherever our doctors and teachers have started the work, the local inhabitants have expressed great joy and for many days they have celebrated their arrival. In Sierra Leone the Minister of Health (who was connected with education before) is reported to have said at a function that he was highly impressed by the educational activities of the Ahmadiyya Jamaat—and on the top of that they have now started the opening of dispensaries, which adds greatly to my appreciation, and I welcome this new scheme of theirs very heartily.

This revolution, Huzur remarked, is the result of the great blessings of God that He has showered on us. Our efforts he said are very humble and our means are very meagre and our personal sacrifices do not go beyond a few hundred people. The fact is that our contribution does not stand anywhere as compared with the grace and blessings of God.

Dilating on the sacrifices and how they could be made Huzur said, "Nothing in this world is lasting. Every thing is undergoing the process of change. If, therefore, the services are terminated, the trade runs into loss and there is some other divine tribulation, one should not be perturbed, rather these things should be borne with patience and gratitude to God. We should look at the life of the Holy Prophet, peace and blessings of God be upon him, which is the most shining example for us to follow. At a certain stage he had to tie a stone on his belly. His companions also would not get food for quite a number of days. But the times changed, and soon after that, the wealth of the world was placed at their feet.

We should therefore always turn to God for He is the real helper in every case and at all the times.

Talking about education and welfare of the country, Huzur said that in every advanced part of the world, it is the talent that is more looked after and given the opportunity of making the necessary progress. He said, "We also very much wish to see our country move forward. That is why we think that better brains from whichever part of the country they may come forward, should be helped in their studies. Our Community is doing that. A young brainy boy who does not belong to our Jamaat, wrote to me asking for help; he said he had read my Khutba on this subject. He has been given a scholarship.

He further remarked that such

(*Continued on page 3*)

RABWAH DIARY

Independance Day

Digitized by Khilafat Library Rabwah

Independence Day was celebrated here with all the seriousness and sobriety that it commands. Prayers were offered for peace and prosperity of the country and the continued oneness of the nation with a bright future. Prayers were also offered for the freedom of Indian held Kashmir.

The Sargodha Basket Ball Association arranged a Basket Ball match in the grounds of the T.I. College. The participants included the University players as well as the selected players from the Sargodha Board.

Sufi Basharatur-Rahman, Nazir Talim, was the Chief Guest on this occasion.

Some other matches were also played under the auspices of the Khuddamul Ahmadiyya.

The illumination on various buildings attracted a large number of people in the evening who continued strolling about till late at night.

● ● ●

(*Continued from page 2*)

children as prove themselves to be better than others, are a great asset for the country. They deserve to be cared for. If any one of them is not financially strong enough to carry on his studies, the individuals as well as the nation must, without delay, come forward to their succour. "When the Nusrat Jahan Leap Forward Scheme gets going in full swing I intend to give higher education (in medicine and engineering) to the brilliant students in West Africa. They will be sent to the advanced countries to pursue their studies." he said :

Huzur greatly admired the courage and bravery of the Africans.

Book Review

The Concept of Islamic Faith

By

Alhaji A. D. Ajijola of Nigeria

We hope this booklet (69 pages) written in simple English will prove of immense help to the students of the Secondary Schools and also to the new converts to Islam.

Actions are no doubt most essential for the physical as well as spiritual well being of all of us, but who can deny the fact that actions—and appropriate actions for that matter—are the result of faith. The stronger the faith, the better and the more useful our actions. Faith can move mountains. And virtues are no less than mountains—great in reward and heavy on the unwilling heart.

Alhaji Ajijola who is a legal practitioner in Nigeria has done well to let his fellow countrymen know what faith really means and how it can be put to the task of our betterment.

There are some typographical mistakes and at the same time the spellings of some Arabic words and phrases are not correct. We hope they will be rectified in the next edition.

The booklet can be had from The Ajijola Management Company Ltd, Oke-Ola Street, Ikare, Nigeria. The price is not given.

INTERESTED IN
Comparative Religions ?
READ
The Review of Religions
Address
The Review of Religions
P.O. Rabwah, W. Pakistan.

Notes & Comments

Holy Quran

Commenting upon the Sura Al-Furqan, Hazrat Khalifatul Masih III says:

Digitized by Khilafat Library Rabwah

"One of the signs of the Servants of Rahman (the Beneficent) is that they always continue praying that O our Lord grant us the coolness of our eyes from our wives and children and make us the Imam (religious leader) of the God fearing people. It is pity that the Muslims ignored this prayer during the hey days of their power and they became negligent towards the right up bringing of their children. The result was that one by one they lost control of all the countries and others came into power. Had the Muslims stuck to the high morals mentioned in this Sura (Al-Furqan) during the days when pelf and power was their, and had they been praying to God to grant them such offsprings who would have been a source of satisfaction for them and had they made necessary efforts to train their childran in the right way, how could have such kings been born in the Muslim, who sacrificed the crown and sceptre on the altar of luxury, these kings lost the states which their forefathers had acquired after great sacrifices. This decline of the Muslims was the result of fact that they ignored the duties of the "Servants of Rahman". Since they forget God, consequently God also forgotten them and they were deprived of the kindom they had. No doubt, all what happened is a matter of great pity, but the Muslims must take a lesson from it and they must bring up their children nicely and turn to God in prayers that He may keep their posterity on the path of virtue when they themselves are no more in this world. If they did that, they would once again regain the glory that was once theirs."

Darsul Quran Class

The Fazl-i-Omar Darsul Quran class which began its session on the 5th of July came to an end on the 4th of August. The class was held at the Masjid Mubarak where adequate arrangements had been made for the boys and the girls to sit separately dividing them into different apartments with a curtain.

Hazrat Khalifatul Masih being away from Rabwah on the morning of 5th of July, the class was inaugurated by Maulana Abul Ata with a Dars of the Holy Quran. One hundred and seventyfive Jamaats were represented by 464 male and 432 female students.

When Hazrat Khalifatul Masih arrived back in Rabwah, he addressed the class on two consecutive days. During these addresses he announced some new arrangements for the class and told the students that they not only should obey the commands of God and His Messenger, they should do so with great love and affection. It should not appear as if an imposition has been made on them. They should observe the commands of God and His Messenger with a perfect realization that all what they are told to do is nothing but good for them and it will go a long way in bettering their condition.

Once during the session the boys section was taken to a canal for picnic where they held sports and also speech competition. Speeches were judged by Maulana Mohammad Ismail Munir, Maulana A.U. Kaleem

(Continued on page 6)

FROM THE NEWSPAPERS

Digitized by Khilafat Library Rabwah

NW State Commissioner opens Ahmadiyya Sec. School in Gusau

The first secondary school under the Nusrat Jahan Scheme announced by the head of the world-wide Ahmadiyya Movement in Islam, Hazrat Hafiz Khalifatul Masih III, during his visit to Nigeria last year, has been formally opened in Gusau by the North Western State Commissioner for Education, Alhaji Ibrahim Gusau.

In his welcome address to the large audience, among whom were the Sarkin Kudu of Gusau, Malam Suleiman Isa, Permanent Secretary, Ministry of Education; Alhaji Bello, Madawakin Argungu; district officers and many distinguished personalities from Gusau town and around, the Principal of the new secondary school, Mr M. I. Wasim, M. A., P.G.C.E. (London) outlined the plans on which the school was being run for the production of well-meaning and upright citizens for the country's future.

Among other things, the Principal said, "in spite of infancy, all the necessary educational facilities are being provided to the students."

The Principal's speech was followed by speech contests by four students. The winner of the contest was Miss Sikirat Bashir. In her speech, Miss Bashir described abuse of education by smugglers, armed robbers and rioting students which was unexpected of the educated elements participating in such bad practices.

The Commissioner in his own speech commended the efforts of the mission towards human advancement by the establishment of institutions of higher learning

He expressed satisfaction that apart from modern secondary subjects, the school took special interest in imparting religious knowledge to the students. Alhaji Ibrahim said he was also happy to note that a Muslim organisation (the Ahmadiyya Mission) had taken up the task of establishing schools in his state. He praised the services of the mission in all respects.

In reply, the Amir and Missionry incharge of the Ahmadiyya Mission in Nigeria, Maulvi Anwari, stressed the importance and significance of education and urged the pioneer students to be diligent in their studies.

He thanked the commissioner for his words of encouragement to the mission and also thanked the government of the North Western State for giving the mission every support in its pursuit of planned projects and schemes to establish postprimary institutions.

The students and the audience then sang the National Anthem after which the guests were served with refreshments.

The commissioner was then conducted round and introduced to other members of the staff by the Principal.

(New Nigerian, Friday, 16 July, 1971)

NEW HIGH SCHOOL TO BE OPENED

A new secondary school is to be opened at the beginning of the next academic year in Bununkakunda, in the Kombo St. Mary's Division. It will be called the Nusrat High School and will be run by the Ahmadiyya Movement.

During the first year, there will be two classes only, but this number is envisaged to increase eventually, when tuition up to sixth form level will be offered

Initially, the school will be run on a day-school basis, but dormitories for boarders are being constructed, in

the hope that these will be ready in time for the commencement of the school's secoud year. For the first year, the staff will comprise the Principal and two teachers, one of them a Gambian. Subjects to be taught will include science subjects and Arabic and Islamic doctrines and practices.

Official comment from the Ministry of Education, Health and Social Welfare states that the Ministry recognise the school and is encouraging it.

Health activities

The Ahmadiyya Movement in The Gambia, in addition to their missionary and education work, is engaged in the field of health. Presently, there is a doctor stationed at Kaur, who holds clinics at Farafenni. A dentist and another doctor, who is experienced in tuberculosis, are already working in Bathurst. Informed sources say that four more doctors are expected to arrive and that these will be working in different parts of the country. In addition to the clinic to be put up at Kaur, there are also plans to build some more.

The Gambia News Bulletin 29th July, 1971

The Muslim Prayer Book

Soon to be out

We hope it will help the students of the Secondary Schools and English Speaking new converts.

If your children are attending the English Medium Schools, t is book will help them to know how to pray and also what the meaning of the whole prayer is.

Ask for it from :-

The O. R. P. Co. Ltd.,
Rabwah, Distt Jhang.
(West Pakistan)

We can supply you any book on Islam that you or your friends may need. Do write to us.

(Contiuued from page 4)

and Naseem Saifi (Chief Judge).

The closing session was held on the 4th of August at the Aiwan-i-Mahmud, where the prizes were awarded to the winners as well as to those who had secured positions in the examinations held a few days earlier.

Refreshments were also served to the students as well as to a large number of other invitees.

● ● ●

Another Dispensary

Digitized by Khilafat Library Rabwah

Maulana Mohammad Siddique Shahid has reported the opening of another Dispensary—this one at Rokupur (Sierra Leone). In view of the fact that the Chief and the people of this locality were pressing for the Dispensary very mvch, it has gone into working even though it is housed in a temporary place and the furniture for it is still in the making. The arrangements for a permanent place and the equipment (furniture) has been taken in hand by a member of the Parliament—Hon Mr. Ghabe. The formal opening of the Dispensary will be very soon done by the Minister of Finance.

It will be a interest to note that when Maulana Mohammad Siddique, the Missionary Incharge, and Dr. S.M. Hussain reached near Rokupur, the people came out to some distance with their drums to sing and dance in ecstasy; they were really overjoyed to see a Doctor come to stay with them.

The local Chief greatly appreciated the activities of the Jamaat and assured Maulana Siddique and the Doctor of his beauty co-operation in everything that they needed his help.

May God help our Doctor to carry on the work assigned to them by Hazrat Khalifatul Masih III to the best of their abiliteis. Amin.

Tahrik-i-Jadid,

Islam and Revelation

BASHIR AHMAD ORCHARD

(Originally published in the Muslim Herald)

The Islamic conception of revelation is a subject of great importance because without revelation there would be no Islam. It is through revelation that one is assured of the existence of God and it is through revelation that God makes His will known to mankind. It is necessary, therefore, that the reality of revelation be established.

Definition of Revelation

Throughout the ages many righteous Muslims have been the recipients of Divine revelation. They have enjoyed verbal communication with God. It is this kind of revelation that gives perfect certainty of faith and proves that there is a God who does exist.

Revelation has often been misunderstood even by religious minded people. According to them any idea that flashes into the mind is a revelation from God. This is their conception of "God speaking". This is the view of Dr. Buchman the founder of the Oxford Group Movement which has now taken the name of Moral Re-Armament. Similarly it is the view of many others. Any inspirtion or promptings that come into the mind are said to be the voice of God. The truth is that everybody experiences inspired thoughts and ideas whether he or she is a believer or not. If such experiences are to be regarded as Divinely inspired then what test is there for judging what thoughts are revealed and what thoughts are not revealed or whose thoughts are Divinely inspired and whose thoughts are not Divinely inspired ?

This theory of revelation is repudiated by Islam. According to Islam the recipient of Divine revelation actually hears the spoken word of God fall on his eardrum as clearly as he would hear the voice of his companion. There is no mistake about it at all. Sometimes the recipient sees the words before him in writing instead of hearing them or sometimes he finds his own tongue reciting them. It can be well understood what an impression such an experience will have on the mind of the recipient. He knows with certainty that his experience is not mere imagination but the result of direct experience of a higher source.

This is the highest form of revelation defined by Islam. Another way in which God reveals Himself is through symbolic language shown in dreams. Milk, for instance, indicates knowledge and likewise other things have their interpretations. There is yet another way in which God manifests Himself which is through visions. In such a state, while fully awake, one is able to see and hold conversation with the dead and sometimes one is shown things occuring at some distant place. This is an intriguing subject on its own.

Digitized by Khilafat Library Rabwah

Necessity of Revelation

It is only through revelation that one can attain certainty of faith. Reason is certainly a great blessing which is very essential in one's search to find out the reality of things. It is said by some people that reason has no connection with religious be-

liefs. This is not true for even the most dogmatic believer will bring to light one reason or another for his adherence to his particular beliefs. Reason is a blessing not to be despised for it plays an important role in the destiny of mankind. However, it is true that reason alone cannot lead one to a degree of perfect certainty. Reason alone cannot prove the existence of a thing though it can lead one to the conclusion that a thing most probably does exist or ought to exist. How many people believe in the existence of God because they have come to the conclusion that indications suggest there ought to be; but when asked to present conclusive arguments are quite unable to do so? There are millions of such people. This is because they have not reached that stage of certainty.

Digitized by Khilafat Library Rabwah

Reason always has a companion which enables a presumption to be proved a fact. For instance, if one sees smoke rising up in the distance reason leads one to suppose that there is a fire. However, certainty on the matter cannot be assured until one approaches and visibly sees the flames. Here the companion of reason which brings about certainty is "observation". Similarly reason alone cannot prove spiritual truths but when associated with its correct companion then certainty in such matters can be attained.

Islam is not merely a theoretical religion but is a religion which has been establisbed by God Himself. Its fundamental basis, therefore, is revelation. Hundreds of Muslims—particularly Ahmadis — experience Divine revelation in the manner related above. What clearer sign could there be for the seeker after truth? Islam leads one to certainty of knowledge that God exists and that one is treading on the right path.

The Theory of Hallucination

We now come to an important aspect of the subject that cannot be overlooked. Opponents of Islam have time and time again charged the Holy Prophet Mohammad (peace be on him) with being possessed of an unsound mind and being subject to epileptic fits. His revelations, they say, were nothing but hallucinations. The people who make these charges do so to suit their own philosophy and make no intelligent investigation of the subject. Islamic history does not provide a single indication to suggest such a view. Their sweeping assertions are, therefore, not in accordance with historical evidence.

A person suffering from epileptic fits and mental delusion could not deceive a whole nation. The early Muslims underwent all manner of hardships and persecutions for the sake of their beloved Prophet. They were infused with love and loyalty which could not have been brought about by one subject to fits and delusions. He inspired the hearts of his followers with a genuine love because he himself was genuine in all he spoke and did. The ministry of the Holy Prophet continued twentythree years and within this period the whole of Arabia accepted the truth of his Divine mission. He was an embodiment of truth and righteousness and his purity of heart was acknowledged by all alike from his early childhood. It was not until he reached the age of forty that he proclaimed his Divine mission. Then, for twenty three years he was the continual recipient of revelation from God. It was his truthfulness and unblemised character that won the hearts of his followers. He was acknowledged the wisest of counsellors and was the ruler of his people and today the wisdom of Islamic law is recognised by nearly one fifth of the world's population. Even George

Bernard Shaw one of the most renowned rationalists of this age has written about Mohammad (peace be upon him).

> "I believe that if a man like him were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it, the much needed peace and happiness."

It is indeed a mere fallacy to suggest that one possessing such a noble character and such profound wisdom was the victim of mental derangement. Even Gilman, a biased historian, has admitted concerning the contents of the Quran :

> These are not the ravings of an unbalanced mind, but the powerful cries of one in earnest for the good of others." (The Saracens by Arthur Gilman, M A.).

It is true that there are people suffering from mental derangement who are deceived in imagining they hear voices and see visions ; but they are medical cases and the likelihood of anyone being deceived by such people is most improbable.

Falsehood not identified with Truthfulness

Another objection raised against the validity of the revelations proclaimed by Mohammad (peace be on him) is that he was just a rank imposter. It is said that he pretended to receive revelations and deceived the people into believing so. Such an objection only springs from those not truly conversant with the life of the Prophet and also with the pages of the Quran. This objection can be replied to from many lines of approach but at this stage one will suffice. It has already been mentioned that the character of the Holy Prophet was exemplary in every way. When a child he was always quiet and obedient and was given to reflection and meditation as he grew up He always did whatever he could to help the oppressed and at the age of twenty joined a society which rendered help to those subjected to unjust treatment. The love of justice, righteousness and truth dominated his heart and people were so imprerssed by his nobility of character that he was named "the truthful one" and "the trusted one"

Digitized by Khilafat Library Rabwah

At the age of forty he received his first revelation from God to the effect that he had been appointed a prophet with a message for all mankind. At first he was wonder-struk and doubted the validity of his rcvelation. It was not until he repeatedly heard the call that no doubt whatsoever was left in his mind. The majesty of the heavenly words impres ed themselves on the very core of his heart. The moment came when he called a large gathering of people to make a public proclamation. Addressing them he said :

> "Ye people of Mecca, if I were to tell you that a great army is advancing on Mecca and has arrived near at hand with the intention of making an attack, would you believe me ?"

Such an event was most unlikely because not only was Mecca regarded as a sacred city to the Arabs, but also had such an army been approaching then certainly the news would have been quickly conveyed by the shepherds and agriculturalists attending to their duties round about the city. Despite this, the answer received to his question was :

> "We would believe thee for thou hast never been guilty of falsehood."

The Holy Prophet then said :

> "You testify that I never speak that which is not true. I inform you, therefore, that God has appointed me to deliver His message to you, and to point

out to you the error of your ways."

This is an instance of the implicit trust with which he was regarded and it is no wonder that he was given the name of "The Trusted One". Another such instance is shown by the behaviour of his friend, Abu Bakr, who came to him and enquired whether it was true that he had put forth a claim to have been appointed a prophet by God. The Holy Prophet replied that it was true. Immediately Abu Bakr exclaimed :

> I swear by my father and my mother that thou hast never uttered a falsehood, and I cannot conceive that thou wouldst say that concerning God which is not true. I bear witness, therefore, that there is no God besides Allah, and that thou art the Messenger of God."

What a perfect exemplar of truthfulness and what trust he won in the hearts of the people ! Critics endeavour to lead one to suppose that for the last twenty three years of his life he masqueraded as a sheep in wolves' clothing and deliberately lied and deceived the public. Such a possibility is absolutely incompatible with the life of one who had for forty years never told a falsehood and who had lived an exemplary life of righteousness and purity. It is absurd to suggest that suddenly overnight such a pious and noble character would embark upon a course of falsehood, fraud and deceit. The charge is quite baseless and reveals the ignorance or bias of those who make it.

There is nothing, therefore, to warrant the supposition that the Prophet suffered from mental derangement or that he was an impostor. The arguments just discussed are just a couple among many will refute such objections ; and other bearing witness to the truth of his revelations will be discussed further on.

Digitized by Khilafat Library Rabwah

The Criterion of the Bible

It is strange that while the Bible testifies to the truth of the Holy Prophet, Christians pay no heed to his call. They, along with the secularists, reject his claims and levy against him the already mentioned allegations. The criterion in the Bible for distinguishing a true prophet from a false prophet is of special concern for the Christian because it bears witness to the truth of Mohammad (peace be on him) and the revelations he received. The Bible states in more places than one that a false prophet will succeed in his mission and will be subject to the wrath of God, God who will see that he is destroyed. The Bible states :

> "If there arise among you a false prophet or a dreamer of dreams, and giveth thee a sign or a wonder, And the sign or the wonder come to pass, where of he spake unto thee, saying. Let us go after other gods, which thou hast not known and let us serve them; Thou shalt not hearken unto the words of that prophet or that dreamer of dreams : for the Lord your God proveth you, to know whether ye love your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him. and keep his commandments and obey his voice, and ye shall serve him, and cleave unto him. And that prophet or that dreamer of dreams, SHALL BE PUT TO DEATH because he hath spoken to turn you away from the Lord your God" Deuteronomy 13 : 1-5).
>
> "But the prophet who shall speak a word presumptiously in my name, which I have not commanded him to speak or that

shall speak in the name of other Gods, THAT SAME PROPHET SHALL DIE."

(Deuteronomy 18: 20)

These passages foretell the fate that will overtake a false prophet and the Bible shows that this was actually the fate of imposters.

"Then said the prophet Jeremiah unto Hanamiah the (false) prophet. Hear now, Hanamiah: The Lord hath not sent thee: but thou makest the people to trust in a lie. Therefore thus saith the Lord, Behold I will send thee away from off the earth; this year thou shalt die, because thou hast spoken rebellion against the Lord. So Hanamiah the (false) prophet died in the same year in the seventh month." (Jeremiah 27 : 15 . 17).

Again:

For before these days rose up Theudas, a false prophet boasting himself to be somebody; to whom a number of men about four hundred joined themselves; who was slain; and all, as many as obeyed him, were dispersed, and brought to nought. After this rose up Joseph of Galilee in the days of enrolment, and drew away some of the people after him. He also perished and, all, as many as obeyed him, were scattered. (Act 5.)

According to the testimony of the Bible had Mohammad (peace be on him) been a false prophet he would have met the fate due to false prophets and his work would have been brought to nought. This however, was not the case. He succeeded in his mission and he died a natural death and not until the whole of pagan Arabia had accepted Islam. Today nearly one fifth of the world's population bears witness to his truth. Success surrounded his mission on all sides. All this proves, according to the Bible, that he was a ture prophet and Christians, in denying this truth, are in fact denying the testimony of their own scriptures.

Revelation the Experience of Many

Digitized by Khilafat Library Rabwah

Revelation has been and still is today the experience of many people. It is because the Prophet Mohammad (may peace be on him) was the founder of the religion of Islam that his life has been given particular attention in the preceding pages. The truth of Islam entirely depends upon the truth of his claims to revelation. This is why the way has been made clear in the beginning by dealing with the most common objections.

If the Holy Prophet had been the only claimant to revelation then one could be justified to some extent in doubting his truth But this is not so. Throughout the past thirteen centuries there have been many Muslims who had personal experience of revelation and who do also today. In this age God has demonstrated His attribute of speech by pouring down revelation upon Hazrat Mirza Ghulam Ahmad—The Promised Messiah—and Holy Founder of the Ahmadiyya Community His son—Hazrat Mirza Bashir-ud-Din Mahmud Ahmad was also very frequently the recipient of revelation and in his book "Ahmadiyyat or the True Islam, he states:

"By the Grace of God the writer (himself) of this paper has had personal experience of revelation and can confidently assert on the basis of his own experience that revelation is conveyed in words and is not a mere idea of the mind."

A false prophet cannot lead men into the presence of God. A corrupt tree cannot bear good fruit. The very fact that Muslims enjoy Divine communion with God is a sure sign of truth of the Holy Prophet because a

satanic tree will not bear Divine fruit.

Digitized by Khilafat Library Rabwah

The Proof of Divine Revelation

At this point an objection may be raised that however reasonable may appear what has been said it is after all only hearsay. If the reader is not personally conversant with Islamic history or has no faith in history then this objection may at once come to his mind.

As already shown the beauty of Islam is that it is a living religion. Divine revelation did not cease with the Prophet but, as just mentioned, continues to be a distinguishing feature of Islam. History theretore, is in no way a necessary medium for establishing the reality of revelation. The Bible records how in the Biblical days God used to speak with His chosen servants but today one no longer witnesses this attribute manifested among the Christians in the same manner that it once blessed the Jews and early followers of Christ. Christianity depends on tales of the past to illustrate the subject of revelation. An Anglican Bishop of Lahore openly admitted to me that he did not even believe in verbal revelation.

Today, Divine revelation is a distinguishing feature of Islam alone; and this very age bears testimony to the proof of verbal revelation without having to rely on tales of the past. It is not suggested that God never manifests Himself among the Christians but there is a vast difference between the degree of revelation manifested in Christianity and Islam. This point will be discussed further on.

An Illustration of Divine Rights concerniug 1914-18 War

Hazrat Mirza Ghulam Ahmad of Qadian, India, claimed in the year 1889 that God had revealed to him that in his person was fulfilled the advent of the Promised Messiah concerning whom prophecies are contained in Islamic, christian and other religious scriptures. In his own words he said :

> The task for which God has appointed me is that I should by removing the obstacles which have been set between man and his Maker, re-establish in the hearts of men love and devotion to God, and by making manifest the true, should put an end to all religious wars and strife and thus lay the foundations of abiding peace and should acquaint the world with the spiritual truths which it had forgotton, and should demonstrate to the world the true spiritual life which had been displaced by material desires, and should in my own life manifest those Divine powers which have been endowed upon man but which can be manifested only through prayer and devotion and above all that should permanently re-establish that bright and pure unity of God free from all polytheistic ideas which had entirely disappeared from the hearts of men."

Such was the Divine task which he claimed God had appointed him to fulfil. He claimed time and time again that God favoured him with verbal revelation and as the claims of the Holy Prophet depended on the veracity of his revelations similarly the claims of the Promised Messiah also depended on the truth of his revelations. The Promised Messiah demonstrated in his own person the reality of Divine revelation and literally hundreds of such illustrations could be cited.

(To be Continued)